

THE
Subject's Religion:

Directing and Disposing them to a *Conscientious*
and *Careful* DISCHARGE of their

D U T Y
I N T H E
C H O I C E
O F P U B L I C K
M A G I S T R A T E S a n d O F F I C E R S.

By a Citizen of *London.*

L O N D O N,
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By: _____

RECORDED
Filed in the year 1913.

THE
P R E F A C E.

T*His Discourse is not designed to exclude any of their Majesties Subjects from a share in the Government, that are really Friends to it, and worthy of it.*

Or to interfere with that Indulgence which the Law allows to honest and well meaning Persons, who desire no more than Liberty of Conscience (as a Christian's Birthright) to live quietly and peaceably under the Government.

But on the contrary, to unmask and give a Check to the boundless Ambition of those Seducers, who willingly deceiving themselves, do by Jesuitical Principles, labour to raise Scruples and Niceties in the Minds of others, that are honest and well-meaning, so as to incline and dispose them (in aversion to our Establish'd Religion and Government) wilfully to exclude themselves, by not qualifying themselves as the Law directs; which the most tender Conscience. (rightly informed) according to the sincere Principle of the Gospel, may freely and chearfully do.

And I am confident, there are few Dissenters that are Men of Reason and Parts, and of long standing, but are of the late Duke of Norfolk's Opinion; who, when the Test was imposed in the House of Lords; declared he had been born, and bred a Roman Catholick, and it would be of great Scandal and Offence to many Thousands, if he renounced his Persuasion at that Age. And therefore (as a Person of Honour) he declared to this Effect:

I am not (said he) so bigotted to my own Persuasion, but I believe my Son may go to Heaven in the Communion

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of the Church of England, wherein he may enjoy his *Peerage*.

And thereupon he chearfully laid down his Robe on the Table; saying, He that shall take that Test, and sit in this House (continuing a Roman Catholick) is a Villain.

So I am fully persuaded, these Persons, if they were rightly informed, and did well consider, though they themselves might scruple for the same Reason; yet, in order to settle, and secure our Religion and Government, and preserve a Posterity in this Kingdom, (for it is morally impossible any thing else should do it,) they would not hinder, but rather encourage their Children and Servants to join in our Communion, that so they might be capable to share in our Government; and by their own good Example and Endeavours, promote a Reformation of Manners among us, as the only Means to heal our Divisions, and unite us all among our selves against our Foreign Enemies.

Especially when they all agree, the Doctrine (which is the vital Substance in Religion) of the Church of England, to be one and the same with what is taught in every private Congregation.

We may well then wonder why they, who pretend so much to greater Purity in Religion, should lay so much stress in the Shadow or outward Persuasion, (which is but the Crust and Shell of Religion,) as to sacrifice the Peace and Harmony of a Kingdom, by setting up so many different Ways of Worship in the Bowels of it, in opposition to that Publick uniform Way, which the prudent and holy Reformers in every Countrey (who bore their Testimony to the Stake) thought fit to establish, (as well at Geneva and in Holland, as also in Denmark and Sweden, &c.) and annex'd it inseparably to their Government; not to be changed or altered by any Private Spirit, but only by the same supreme Authority that founded it, as the alone Prop and Support of the Government.

Which every sincere Christian of a peaceable Temper, and well guided Conscience must needs approve of: And when by Providence they shall transplant themselves into another Government of the reformed Religion, (as we are all Members

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Members of one mystical Body the Catholick Church,) will as cheerfully join in Communion of the Worship there established, as if it had been the same wherein they themselves were educated. After the most excellent Pattern and Example of his Sacred Majesty now on the Throne, and his Royal Highness the Prince of Denmark, and many other honourable and worthy Persons, (now Subjects of this Kingdom,) who had their Education in foreign Parts, from a Discipline of different Persuasion.

As the only Means (under Heaven) to support and secure every Government against the secret, subtil, and Hellish Designs of the worst of Enemies, Jesuits and Sectaries; who, under pretence of a Private Spirit, Revelation, and an Extraordinary Call, do place Religion chiefly in the outward Way or Persuasion, as most taking with their ignorant, and short-sighted Followers, which they pretend to form from the very Letter of the Gospel; setting up as many Ways and Fashions, as may best suit the several Humours and Fancies of the Leaders and People; herding and separating them into so many peculiar Churches or Folds, under Conduct of their several Guides, as so many Holy Orders of the Church of Rome; the old and usual Jesuitical Methods to divide, undermine, and destroy Kingdoms and States, Religion and Government together.

And that I may speak plain, (for to mince the Truth in this Case, would be to betray the Justice of the Cause for which we contend,) we have in the following Discourse an infallible Test, to try and distinguish what Persons their Sacred Majesties now on the Throne (as just and rightful Parents of their Countrey, by their publick professing, owning and defending our Laws and Government, and our Established Religion) may with greatest Confidence relie upon for their Security.

Whether on such as do conscientiously joyn themselves, and draw all others (they can) into the same Communion with their Majesties, and under that Discipline do imbibe those Principles, which naturally dispose them as Christians and good Subjects, to sacrifice their Lives and Fortunes for the Ho-

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nour and Safety, as well of their Religion and Government, as also of their Majesties, (under God, their Head and Guardian) to which they are obliged (for their own Safety) by Religion and Nature, as they are Members of one and the same Body, and of one and the same Communion with their Majesties.

Or whether their Majesties can reasonably expect the same Loyalty and Security, from such, as are seduced by Jesuits and Sectaries; who (founding Dominion in Grace) do (by contrary Principles infused) as naturally, and with as keen a Zeal dispose their Followers to Separation from our Communion, and (when opposed in their Designs) also to Rebellion, in order to strip their lawful Princes (though of the same established Religion annexed to the Government) of their Dominion, to promote their own Worldly Design. Which is no strange Doctrine; for what hath been done, may be again by the same Agents and Means, as naturally as Effects hold of Causes.

For whatever may be pretended by our Enemies to the contrary, it is manifest that all Treasons, Conspiracies, and Rebellion (whether hatch'd and promoted by Jacobites, Jesuits, or Sectaries) do take their Beginning, Progress, and Continuance from one and the same Fountain and Original, as they are all managed under the Conduct of one and the same Sovereign Pilate, Lucifer himself; and acted by one and the same predominant Principles of Ambition and Worldly Design, which is quite contrary to the Doctrine and Principles of the Church of England, as well as that of our Blessed Redeemer, who renounced all Dominion in this World.

So that it is most manifest, that neither the Doctrine nor Discipline of our Established Religion can (without weakening, wounding, and betraying it self) either countenance, or patronize any Enemies to our Government, though they all (whether Jesuits, Sectaries or Jacobites) as Enemies to it, do abuse, wrest, and misapply both our Doctrine and Discipline, as well as they do the Gospel it self, to justify their Rebellion, and carry on their own Designs.

All which will fully appear in the following Discourse.

T H E

Subject's Religion :

Directing and Disposing them, to a
Conscientious Discharge of their Duty, in the
Choice of their Publick Magistrates and Officers.

The Introduction.

Should we judge of the *Christian Religion* by the *Pride, Malice, and Rancour, the Ambition, and Worldly Design* of many Christians, who have separated from our *National Communion*, under a Pretence of greater *Purity*, and of being more *Holy* than their Neighbours; and had no other Rule for our Standard, we might with the poor *Indians*, when they beheld the ill Actions, and Bloody Cruelty of the *Jesuits*, who came in a Saint like Disguise to convert them, chuse rather to go to *Hell* in our natural Religion, than to accompany such fiery Zealots in their Diabolical Practice, (though with Angels Tongues,) to their Celestial Paradise.

This may sound harsh in the Ears of many tender Minds, (who are hoodwink'd, and imposed upon by their Seducers,) whose Souls, I am confident, would abhor the Evil, were it unveiled unto them, as the Murder of *Cæsar* was by *Anthony*, when he spread his bloody Garments in the Senate-House; and therefore, it is necessary that both the Criminals, and the Seduced should feel the Smart of the Lance, in opening the Wound, by reflecting upon one Capital Crime for all the rest, that the same Disease may not ulcerate

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ulcerate again, to an incurable Distemper; especially, when that Capital Crime will appear to be the most barbarous, and execrable Tragedy, that ever was acted in the Face of the Sun; if seriously considered, with all its impious, and aggravating Circumstances; and to be of so great a Scandal to the Protestant Religion, that nothing can, or ought to raise it either out of our *Annals*, or *Memory*, but a *Repentance* of as a deep a Dye, even to an *Abhorrence* of the Fact.

This should never have been revived. or here taken notice of, did not the surviving *Bloudy Actors*, and such as are tainted with the same Pernicious, and Treasonable Principles, still endeavour in secret by their venomous Tongues, and Pens, to *justify* their *Villany*, and to Canonize the very *Regicides* themselves, (as the *Papists* have done their *French Friar*, and *Ravilliac*,) by raking into the Ashes of their now Sacred Majesties *Royal Ancestors*, to reproach both their Memory, and our Established Religion, with the most malicious, infamous, and false Reflexions, thereby to render both our *Established Religion* and *Monarchy*; nay, if it were possible, the very sacred Name; and Title of a *Crowned Head*, Tyrannical, and odious, to make way for their darling *Commonwealth*.

And at the same time, (when there was never more need of Union among Their Majesties Subjects,) venting their Malice, in the most virulent, and provoking Language, by their Squibs, and Trumpets against those, who have approved themselves, both in *Purse* and *Person*, Loyal Subjects to Their Sacred Majesties now on the Throne, as well as true, and constant to the Church and Government; and in whom (we all know) the *Power*, both *Civil*, and *Military*, here, in this City resided, during His Majesty's Absence, and the Invasion lately threatned by the *French*; stigmatizing them with the odious Names of *Jacobites*, *Rapparees*, and *Traitors*; though all (in effect) do amount to no more than a nauseous Repetition of the same Stuff, which they so lately exhibited against some of the same Persons, in the Honourable *House of Lords*; making good nothing of their black Charge, but their own *Malice* and *Revenge* for Personal Injuries, apprehended towards themselves.

However, these Worthy, and Loyal Men (notwithstanding all these Provocations,) as became good Christians, have not answered them according to their Folly; but by their Patience, and Silence, have returned their venomous Arrows into their own Bosoms.

By all which, and many other apparent Evidences, it is manifest, that these irreconcilable Enemies to our *Established Religion*,
and

and Government, do daily refresh our Memory with the Blackness of their Crimes, and awaken our slow, but just Apprehensions, to suspect, they are preparing again, if they succeed in their Endeavours (which God forbid) for another *Bloudy Scene*.

Doubtless such wicked Practices, and unrighteous Dealings of many Persons, who, under such specious Pretences of greater Purity, do either wholly dissent from our National Communion, or are such partial *Ambodexters*, as to communicate with us in the Morning, and do separate from us in the Evening, have caused so many *Practical Atheists* among us; who giving themselves up to Sensuality, through neglect of *Piety* and *Devotion*, do from thence, with *Lucretius*, the *Epicurean Philosopher*, not only form Arguments against all Religion in general; but also against *Divine Providence* it self, and take occasion (in his *Atheistical Expressions*,) to maintain, That * Religion * Lib. i. Sa-
hath done, and will contrive, promote, and act the greatest Ill. *Con-* pius olim Re-
cluding from such prodigious Impiety in our *Separated Voraries*, *ligio peperit*
as he did from the *Bloudy Sacrifice* of a *Royal Virgin*, by the *Scelera, atq;*
Trojan Priests, to buy a *Wind* for *Troy* †. Such devilish Acts Reli- *impia facta.*
gion could persuade. † *Tantum Re-*
ligio potuit
suadere Malo-
rum.

For as the designing Leaders in Separation, and Rebellion, have ever had an insatiable Appetite after *Dominion* and *Rule*, (though under a *Veil* of Religion and Zeal for Reformation); (so they always bait their Hook with *Interest*, *Trade*, and *worldly Design*, to engage the *Hypocrites*, and *formal Professors* in their Cause. And we need not wonder at the numerous Train of their ignorant and bigotted Followers, if we consider, that not one in Ten of those poor deluded Profelytes, (though they talk so loudly of Religion, and quarrel about the Shadow, or outward Persuasion,) did ever inwardly and savingly relish the vital Substance of it in their hearts, or truly understand what it is, farther, than as a blind Zealot, to follow his Guide as an infallible Oracle of that Persuasion; believing that in so doing, he is in the ready way to *Jerusalem*, and shall be accepted.

By which means, many thousands of poor deluded Animals, thus bigotted, and (by their Leaders) dubbed Saints; as they are admitted Members into separate Congregations; are puff'd up with an over-weening Concept of their own Perfection and Holiness, (as so many blind *Papists* incorporated into their *Religious Fraternities*,) though they have no more of a pure Spirit, and of Primitive Christianity, in real Meekness, Christian Charity, and Self-denial; than the Picture hanging against a Wall, hath of the real Essence, and Substance of the Soul and Body of a Man.

And thus we see Ignorance in Separation, as well as in Popery, becomes the Mother of Devotion.

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And we may appeal to the surviving Spectators of our late intestine, unhappy Broils, how our Religion, and Government (as inseparable Supporters of each other,) were by the same Instruments; and Methods, both overturn'd together; though the first *Miners* (those of the *Presbytery*) were blown up themselves by those of the Congregational Way; who afterwards disagreeing amongst themselves, who should be uppermost, brought all into *Confusion*; leaving us for a while, without any settled Order, or Government in the Kingdom; till by a miraculous Revolution, our Religion and Government were both restored on their old Foundation.

Wanting nothing but Reformation of Manners in its Members, and Harmony in Divine Worship, as the best Means to stem the Tide of Debauchery, and Profaneness, in order to such a Reformation; and to check and countermin the *Jesuits* on the one hand, and the *Settary* on the other; so as to secure our settled Religion, and Government against the Subtlety and Malice of both.

That instead of *Emulation*, *Strife*, and *Envy*, and contending who shall be uppermost, we might all, as *Subjects* of one Government, and *Members* of one National Communion, humble our selves under the mighty Hand of God, and provoke one another (in Tender-ness,) to Love, and to good Works; thereby to propagate the Faith in the Unity of the Spirit, and the Bond of Peace.

Now as it cannot be denied, but the *Presbyterians* (laying the Blood of the Royal Martyr, at the door of those of the Congregational Way) were the chief Instruments in that mighty Revolution; so it is as plain, that what they did in order to it, was to establish *Presbytery* here in this Kingdom.

So we must also allow the *Dissenters* to be eminently instrumental in the late happy Revolution, to settle their Sacred Majesties now on the Throne.

But though I shall not here question from what Principle they acted therein; yet I may boldly say, that if they were real Friends and Well-wishers to *Monarchy*, they would as readily demonstrate their impartial Affection and Loyalty to their Majesties, to secure and support them now in the Throne, as they are *Guardians* and *Head* of our Established Religion and Government, by disposing their Subjects to Harmony in Worship, the alone Seminary and Nursery of true Loyalty and Union among our selves; and live in Charity with their conforming Brethren; peaceable, and content with the *Indulgence* allowed them, till a proper *Medium* may be found out for all to join in the same Communion, as *Subjects* and *Children* of one and the same Civil, and Politick Parents and Government.

The only means by removing the Cause to destroy the Cause to Cyburus those Summits of the Royal (the) body of the Church of England and the Church of Scotland. Now as it cannot be denied, but the Presbyterians (laying the Blood of the Royal Martyr, at the door of those of the Congregational Way) were the chief Instruments in that mighty Revolution; so it is as plain, that what they did in order to it, was to establish Presbytery here in this Kingdom. So we must also allow the Dissenters to be eminently instrumental in the late happy Revolution, to settle their Sacred Majesties now on the Throne. But though I shall not here question from what Principle they acted therein; yet I may boldly say, that if they were real Friends and Well-wishers to Monarchy, they would as readily demonstrate their impartial Affection and Loyalty to their Majesties, to secure and support them now in the Throne, as they are Guardians and Head of our Established Religion and Government, by disposing their Subjects to Harmony in Worship, the alone Seminary and Nursery of true Loyalty and Union among our selves; and live in Charity with their conforming Brethren; peaceable, and content with the Indulgence allowed them, till a proper Medium may be found out for all to join in the same Communion, as Subjects and Children of one and the same Civil, and Politick Parents and Government. they may have opportunity like Rogers that first housed in the Night to rob him And

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And in the mean time, ^{all such happy Union may be accomplished if they do} forbear to rail against, and cry down the ^{appears to be} innocent Rites and Ceremonies of our Established Religion, to create ^{good the effect} Offence in the Ignorant and the Weak, with Designs thereby to draw our Members into their Separation, as if the external Way of Worship were the vital Substance in Religion.

Especially when the Church of England lays no more stress in any Rite or Ceremony, than Decency, and Order, (according to the Tenor of the Gospel,) do require: And it is plain from the the 34th Article, that (as things indifferent) they may from time to time, be changed, altered, or abrogated, to promote Peace and Harmony in the Church; but not to be done by any private Spirit: And it is most manifest, our Holy and Reverend Governors are inclinable, nay, most desirous, to comply with any reasonable Demands in order thereto, if the Dissenters would agree among themselves, and make their application, (as becomes Inferiors,) to those who are intrusted by the Government, in so sacred and weighty an Affair. We may justly (therefore) pronounce a Woe against them that do hinder, nay, that do not (as much as in them lies) promote so great a Blessing to their Majesties, and the whole Kingdom.

Ceremony

But what hopes can we now entertain, that Dissenters should ever unite with us; when they are so far from any such Condescension, or Application in order to it, that (by Colour of their Indulgence, but contrary to the Design of the Law-makers) they have set up their Standard in open defiance against it; Printing and publishing the Heads of their Association, and Agreement between the Presbytery, and the Congregational, (as irreconcilable as Fire and Water,) to encrease and multiply their * Leaders, as it were under their Political Discipline, assigning to each his *Parochial Boundaries*, as so many *Patriarchs*, each, within his peculiar Province, in opposition to the settled Religion, and established Discipline of our *National Church*: And all this done, that they may the more effectually dispose their own Followers to a greater Aversion to our Communion, and draw our Members, with the Baits of Interest, Trade, and Advantage, into their separate Congregations, as into so many *Arks of Salvation*, as if no sure Guide can be found elsewhere, in the right and ready way to *Hierusalem*.

* It is no Gospel-Argument to measure the Goodness of their Cause by the Number of their Leaders: For had the Jesuits but the same Scope, and Liberty, they would

soon outstrip them in their Union and Number, both of Leaders and Followers, having one and the same End and Design at the bottom, to undermine, and blow up our settled Religion and Government together; though these are the most dangerous, as owning the Doctrine of our Church, for a Blind to the short-sighted, the better to carry on their subtle Design against the Foundation.

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And yet at the same time (notwithstanding the legal Test, and Qualification, by the Government enjoin'd) peremptorily challenging by Nature and Education (to use their own Words) an equal Right with their Fellow-Subjects, (complying with the Law,) to bear Offices, both Civil and Military, in the Government: Nay, so bigotted are many of their Followers now become under their Discipline, as to impose upon their Children, (as also upon our Members, if they will match into their Families,) tying them up in their Conjugal Contracts, to adhere to their separate Way of Worship, a good Expedient to advance Hypocrisie, but not to promote Christianity or Sincerity.

Certainly so long as we see them thus restless to seduce our Members, and bold in their Attempts, and Endeavours to share in the Government, on Terms contrary to Law, which is, in effect, to pull down the Fences and Bulwarks of our Religion, and Government together, we may well conclude, (without breach of Charity,) that the Lamp of their Loyalty to their Majesties will burn no longer than it is fed with the Oil of Intestest; and that, when their Designs are ripe, they will again make use of the carnal Weapon to overturn both our Religion and Government together.

For he that hath but half an Eye, may easily discern the same Methods, and *Engineers*, (formerly made use of) now secretly endeavouring so to poison, divide, and dispose the People, (if not timely prevented,) as to engage us again in the same *Civil War*; from which, let us all earnestly pray, *Good Lord deliver us.*

Therefore to countermine those *deep, dangerous, and dark Designs* of our *Enemies*, and to undeceive all honest and well-meaning Persons, that have been imposed upon by those subtil *Politicians*, I here offer a brief *Specimen of Religion*, as I have learn'd it under the Discipline of our *National Communion*; which I humbly submit to an exact Scrutiny of the most censorious Adversary; not doubting, but (if seriously considered,) it will distinguish it self in every pious, and honest Mind, from all false Persuasions; together with some short *Observations* from thence; and some brief *Directions* for the Subject's Guidance in their Choice of our *Pulick Magistrates, and Officers,*

As that alone which will secure both our Religion, and Government.

Of Religion in General.

Religion then in General, is the Obligation we are under to God, the supreme Original of Being; and therefore implies all the Services we pay him, and all that Obedience we give to any Law for his sake, and with respect to any Divine Attribute, (that is) to the Perfection of his Nature.

This (in the general Notion of it) is natural to Man, and is indeed the specifick Difference of humane Nature, rather than Reason; because those inferiour Creatures, who (governed by a divine Instinct) do in many things seem to indicate, or shew some kind and degrees of Reasoning, yet they make no colour of Religion; and therefore, for deficiency in nothing so much as this, is Man, when he neglects Piety, and Devotion, become like, or rather degenerated below the Beasts, that perish.

Religion, I say then, is natural to Man as Man; for that there is (which none dare deny) a supremely excellent, and perfect Being, the Author of all things besides, to whom their Government doth belong; and to whom therefore Worship is due; is a Truth, not only demonstratively argued from the Works of Creation, and Providence, Rom. i. 20. but a Truth impress'd on the Nature of Reasonable Creatures, inseparable totally from them, and consequently, to be reckon'd amongst these Connate Notions which the Soul of Man hath of things; which the Scripture styles, The Law written in the Heart.

They who deny this, do shake the Foundation of all certainty in Knowledge; for that depends on some Common Standard, in whose allowance all are agreed.

The Sense of a Debt therefore, and the venerable Regards arising from it, which we call Religion; I conclude to be natural to Man, a Notion, by our Maker wrought into the very Fabrick of our Mind, an essential Beam of that Coeval Light the Soul is induc'd with to discern things.

And from this Natural Principle, or Venerable Awe of a Divine Power, springs as naturally in the same Mind an Awe and Veneration of Government; as the shadow of that Supreme Being, in a Divine Authority impress'd on Rulers and Governors, as God's Representatives in the lower World; which Natural Seed is cultivated, and improved by Discipline and Nurture, into greater Perfection.

The universal Consent of all Nations, in all Ages, confirms this Truth, and proves Religion (take it in the general) was not a Politick Invention of Man; though it be the best Prop of Government, and Cement of Society.

And

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And therefore, amongst intelligent Creatures, Religion is the first Law of Nature; for that must needs consist in the first Obligation to a Rule, a Rule (directing our Duty) being the proper Notion of a Law; and if so, then the first Obligation must needs consist in respect to that thing, wherein supreme Dominion and all other Perfections are feared, and that is in GOD alone.

Self-Conservation (speaking of Mankind) is but a Secondary Law of Nature, tied up in Religion; for it is all the Reason in the World, that the first Law of Nature should primarily respect the first Cause, (GOD Himself;) and be chiefly terminated upon him in that we call Religion, as the Secondary Law of Nature, is chiefly terminated upon the Creature; which we call the Conversation of it self.

So far therefore, as our own Safety may be hazarded for the Preservation of our Religion, we are obliged to prefer our Religion before our own Safety; though, in truth, God hath so wisely linked these two together, that our Religion, preserved with what hazard soever to our selves, will insure our own Safety: He that loseth his Life for my sake, and the Gospel's, shall find it, saith our Saviour.

This Natural Religion, or venerable Sense of a Deity, and Veneration towards our Governors, is but (at least in this degenerate Age) a faint Seed, till it meet with some farther active Principles or Dispositions in us, to nurse it up, and give it Culture.

And there are but three active Principles in Humane Nature, capable to receive this Seed of Religion into their Bosome; that is, Love, or Fear, or Worldly Design. And then,

1. Love, as it is the radical Affection of Humane Nature, terminates in God alone, as the supreme Good, the adequate Object, and Centre of its Rest: And so is the genuine, and proper Principle of the Gospel, and ought to be that inward Frame or Affection of Mind, from which all our Services to God in Religion proceed; and where this Principle is predominant in a Church, there is the Unity of the Spirit in the Bond of Peace.

And this inward Frame or Disposition of Mind, from which our Religion should proceed, as it is the chief thing regarded in God's Eye, so ought it to be the nearest Consideration of our own; because upon the Issues of this depends our Acceptance with God, our well grounded Peace of Conscience, and our everlasting Welfare: and they that are religious from this Principle, may be stiled Lovers of God and Religion, for Goodness-sake, and such, may be said, to delight in the Law of God, and walk in his Ways.

2. Fear

weightiest.

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2. Fear is the proper Principle of Superstition; for those that, in their Religion, are chiefly acted by Fear, are dragg'd to their Devotion, as the Heathens were to worship their Dæmons, for fear of harm from them.

3. But Worldly Design, devoid of either real Love or Fear, is the proper Principle of Hypocrisy, or that which bears the Name, but not the Nature of Religion. And Such as are acted by this Principle, become most loathsome in the Sight of God, though often ador'd, because undiscovered by Men.

For the Roots of Hypocrisy may be as various, as Worldly Designs are, Ambition, Vain Glory, Time-serving, Compliance with prevalent Custom, Riches, Advantages, to be Leader of a Sect, Head of a Party: Nay, it may be Envy and Malice, to sow Discord; for the Apostle tells us, some preach Christ out of Envy.

The Root of Superstition is Fear without Love; that is a Dread of Harm, if the Divine Power (or what is so apprehended to be, as the Object of our Worship,) be not appeased by such and such Services: This brought so many dreadful Sacrifices to the Altar at Tophet, and all the Heathen World over, and is the slavish Principle obliging so many Corporal Severities, affected and uncommanded Austerities, Superstitions Repetition, and muttering Popperies, as telling odder Beads, at set times enjoyn'd by the Priest, (Sacrifices to bribe a Deity,) and quier the Murmurs of Conscience, so much practis'd in the Church of Rome.

Now these three natural Seeds, or active Principles, Love, Fear, and Worldly Design, that thus nurse up Religion into Beauty or Deformity, do arise from the various Apprehensions we have of the Object of our Worship, which ought to be the true God.

For if that be apprehended (as he really is) transcendently good, and amiable, willing and ready to be reconciled to Offenders; then the great Impression it makes on the Mind, is LOVE, which cherishes Religion into Beauty, Perfection, and chearful Obedience.

But if it be apprehended as dreadful only, and able to do hurt, under the Attributes of Sovereign, but independent Will and Power; then Fear is all the Temper it gives to the Mind; and this ferments the natural Seed of Religion into Superstition, or a slavish Devotion, so (as I said before) to worship God as the Heathen did their Dæmons, for fear of harm, and to pacifie the Murmurs of Conscience: For such Votaries, though they believe the being of a God, yet in their Hearts wish there were none.

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But if there be few, or no Apprehensions of Divine Attributes in the Mind to beget a real Love or Fear; then the Soul of Man is at liberty to make use of Religion, so far as serves Worldly Design, and this principle is with Hypocrisie, the Monster of the Age we live in, to be of one, two, or all Persuasions to serve a Turn, or carry on a Design.

So that Hypocrisie is nothing but Atheism dissembled, under a Veil of Religion; and Atheism is nothing but Hypocrisie unmask'd.

Now if there be a God, the real Object of our Worship; (as we all pretend to believe there is;) doubtless our Religion ought to be real, and not hypocritical: For all Things are naked and open to his Eye.

And if our Religion be a perfect, and acceptable Service; doubtless it ought to be chearful, and not slavish, as Superstition is, which proceeds only from Fear without Love.

If Goodness then, and all Perfection, be essential Attributes of a Divine Nature; (that is,) if Sovereign Power and Will be inseparable from Goodness in God, and not its overmatch, as some would think; then God's Power is comfortable, and not dreadful, till his Goodness be abused and offended; so that all our Fears, and hard Thoughts of God do arise from our own Disobedience to his Will made known, which nothing can remove, but our Repentance and Obedience: For as his Mercy is over all his Works, and he would not have any to perish; so he is just, and cannot approve of Iniquity in his Creatures; and when in obeying his Will, we have an inward Sense of his Goodness and Love towards us, it begets in us a Love towards him.

So that Love is the proper and genuine Principle of that Religion, which is in its own Nature perfect, and to God most acceptable, as is evident from the first and great Command, Thou shalt love the Lord thy God with all thy Heart, Soul, and Strength, and thy Neighbour as thy self. *And as this Love of God is always attended with an awful Veneration towards him, as our Father; which is a Child-like Fear of offending him:*

So this Love of our Neighbour ought to be perfect Charity, and universal to all Mankind; especially to such, as are Members of the Catholick Church; and not limited, restrained, or confined to any Herd or Sect, nor Mercenary; but as the Sun shines, giving out his Rays without expecting any Return.

'Tis true, the Mind that is conscious of offending, by Disobedience and Abuse of God's Goodness, has its Eye always Bloodshot with Guilt and Fear; and therefore can behold nothing in God (for the present) but Power, and the Severities of his Justice; nor arrive at any Opinion of

*Charity, in doing
offered as was usual
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of God, but as powerful in order to Punishment. And such as continue thus in wilful Disobedience to the Will of God made known, do gradually harden themselves, till they degenerate into Despair of Mercy, from whence proceeds Hatred of God and Goodness, which is final Impenitency.

And this is the Case of the Devils themselves, who can now frame no Apprehensions of God, but what are terrible, as appears by the Product of their Raids, which is to make a tremble.

Before the Gospel (the Mosaiical Economy or Worship) was not Superstition but Imperfection. For the Law made nothing perfect; but is as a School Master to bring us to Christ. And Fear was that natural Temper which was impressed on the Mind, under the Mosaiical Discipline, as a main impulsive Principle to the religious Observation of it. And for that Reason we find Religion generally in the old Testament expressed by the Fear of God. Jacob calls God Almighty the Fear of his Father Isaac. And we may assert, that Fear continues the predominant and active Principle in our Devotion, even now under the Gospel, until God in Mercy gives us new Grounds of Hope for Pardon on our Repentance, as he hath done to all Mankind by his Son, whom he first promised, and in due time sent him into the World, for this very end, to principle Men afresh with the Love of God, which their Sin and Guilt had extinguished.

For which End we find the Proposal, and Delivery of the Gospel, are made after the sweetest way of Invitation, as if it were in a wooing way of Intreaty: We, as Ambassadors of Christ, (saith the Apostle,) as if God by us did beseech you, we pray you to be reconciled unto God. Upon which Account, Religion, through the whole Book of the New Testament, is expressed by the Love of God. And St. John tells us, He that seareth, (that is,) he that is chiefly acted by this Principle of Fear to Religion, is not made perfect in LOVE, (that is,) he hath not yet attained to that inward Frame, or Affection of Mind, (LOVE;) which, of all others, is the most generous, and acceptable Principle of serving God. And 'tis from this Principle alone that we are enabled to hold the Faith in the Unity of the Spirit, and the Bond of Peace.

The Truth of both which do plainly appear from the Words of the Apostle, Rom. 8. We (Christians under the Gospel,) have not received the Spirit of Bondage again unto Fear, as the Israelites did at the giving of the Law in a tremendous manner on Mount Sinai; but we have received the Spirit of Adoption, (the filial Disposition of Children, excited in us by the pleasing Invitation, and paternal direction of the Gospel,) whereby we cry Abba Father.

Which Love of God, in this merciful Act of Redemption, appears more fully to Men than it did before in Creation and Providence.

that Moment, whisper'd in my Ear, *Curse not the King, no, nor in thy Thought.* Eccles. 10. 20.

But it is as plain, and our own Experience puts it out of doubt, that this religious and loyal Principle, thus at first inseminated in the Mind, and afterwards by a Sincere and Orthodox Religion, cultivated and nourished up to greater Perfection, may be as certainly vitiated, corrupted, and changed by a Jesuitical Discipline, founding *Dominion in Grace*, the old *Holy Chair*, whose predominant and active Principle, notwithstanding all their Pretences, is *Ambition and Worldly Design*; and their whole Discipline runs counter to that of our blessed Redeemer, who renounced all *Dominion in this World*, commanding his Disciples to render *Honour and Tribute to Temporal Rulers and Governors*.

And with these their subtle Baits, the Jesuit and Sectary (as our own woful Experiences make good) do as naturally poison Subjects, and dispose them with as keen a Zeal to Separation and Rebellion, as our Orthodox settled Religion and Discipline, did before to a loyal Conformity and cheerful Obedience. In order to which they first in secret most falsely and maliciously represent our Publick settled Worship and Discipline, as *superstitious and a Relick of Popery*, though all know, and our worst Enemies have allowed it to be the best try'd Bulwark against Popery in *Christendom*. And further to gain Proselytes to themselves, they most maliciously measuring its Purity by the Scandal and Offence given by some of our Clergy, and the Vice and Immorality of the worst Members of our Communion: And the better to promote their Designs, they display, and lay open, and aggravate the Miscarriages and Infirmities of our Magistrates and Rulers, nay of our Princes themselves, and all their Ministers, and Counsellors, sparing none, though they be the very Pillars and Support of our Religion and Government, to render them odious and low in the Minds of the People, who from thence, as from their Oracle, are easily disposed to speak Evil of Dignities, and to vilifie, and revile our Governors with the most contemptible Language, the very *Harbingers and Fore-runners of down-right Rebellion*.

For tis but dubbing themselves the People of God, which 'tis the Interest of their Preachers to tell them they are, and their own Interest to believe; though they come far short in the whole Course of their Lives, of many whom they call the Men of the World, in true *Piety and Morality*. And after that, they cannot dip into the Bible, but one Text or another will turn up for their purpose. If they are denied a Share in the Government, (though on Terms contrary to Law) they judge themselves stripp'd of their Right by Nature and Edu-

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cation, to use their own Words, and hold it lawful, by Force, to take it from them that oppose them.

And if they are punished for Rebellion, they look on it as Persecution, and themselves as Martyrs, and their Sufferings as a Mark of their Election: But when they succeed, and flourish in their prosperous Villany; then God works Miracles for their Deliverance, and the Saints are to possess the Earth.

We may perceive by their late railing Pamphlets, they begin to revive their old Methods, to stir up the Rabble, and to tickle the Ears of the Vulgar; for they find solid and serious Treatises are too weak Artillery to accomplish their close and secret Designs; and therefore what they cannot do by Reasoning, they think to compass by Scurrilous, and Railing; that they may at least hedge in a Snake amongst the Rabble; to whose Ignorance, all things are Wit, which are abusive. And though the most Saint-like among their Party, dare not openly excuse such Contempt of our settled Religion, and Government; yet they are pleased with it, and in secret grin at it, with a pious Smile.

Thus we see the *Sectary*, as well as the *Papist*, is born with Teeth, scurrilous, and foul-mouth'd, from their Infancy; so that if *Spiritual Pride*, *Contempt of Superiours*, and *Slander* be Marks of *Orthodox* Belief, we may conclude such as these to be the most visible Church in the Christian World.

From all which, we may conclude, and for our satisfaction therein, appeal to every unbiassed Mind, That it is impossible for any Government in the World, to support, or secure it self long, against such secret, and subtil Enemies, in its Bosome, without a settled, orthodox Religion established, and inseparably annexed unto it.

Which is as essentially necessary to the Body Politick, as wholesome Food, Nurture, and Physick, is to the Natural, to preserve, and fortify its Constitution, against the Contagion, and virulent Poison of *Jesuits*, and *Sectaries*: And to Train up, and Discipline its Members, (as in a sacred Nursery,) for a continual Supply of sound Pillars to bear up Posterity.

And that our Religion Established in our National Church, is such an orthodox, and sincere Religion, let the worst of our Enemies be Judges.

As it commands, and commends all that is good; forbids, and condemns all that is evil; most powerfully excites to a holy Life; bath Charity for all that profess Christianity, (though of different Persuasions,) if holy, and peaceable.

Is founded in the pure Evangelical Principle of Love; the Center of Unity, and Cement of Christianity; and not in a solitary, slavish Fear,

Fear, the Principle of Popery, and Superstition; nor in Hypocrisie, that low, and base Principle, of worldly Design, Ambition, and Rebellion, which is indeed down-right Knavery.

Therefore, as we ought, and as our holy Religion doth both teach, and oblige us, to prefer our Religion, our Prince, and our Countrey, before our own Safety;

How careful ought we to be in the Choice of our Publick Magistrates, and Officers; as not only the Prop, and Pillars; but the very Guardians of our Established Religion, and Government, against the Malice, and subtil Designs of our implacable Enemies, the Jesuite, and Sectary,

Wherein, if you discharge your Duty, you must of necessity observe these following Rules.

I. IF you desire to preserve your *Established Religion, and Government*, you must be sure to chuse such Men into Publick Office, and Employment, as are intirely affected to both; for it is impossible for any Man to be faithful to either, that is not constant to, and zealous for both: He that is so partial in his Affection; as to come to the Publick Worship in the Morning, and go in the Evening to a Conventicle, will soon grow indifferent which side to take, and to serve his own Turn, will readily warp to either, as *Interest* shall byass him; *Interest* being the proper Bait of our Adversaries, to undermine, and overthrow our *Church and Government*, by warping our Pillars that should support it; and by chusing such flexible Timber, you answer their End, betray your Trust, and do their Work for them.

II. It is both just and laudable in all *Corporations*, to chuse such Persons as have already born Office; and are in Seniority next in course to succeed, unless some visible, and apparent Cause be assigned, to render them incapable; as the best Means to heal our Divisions, and restore Union among,

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among us: For the contrary Practice began our Hearts, Animosities, and Dissentions, as the post-poning of Sir Richard Ford to Sir Samuel Starling, sufficiently testifies.

* An eminent Instance we had herein, when Mr. M. M. an Independent-Oracle, led a Troop of his Disciples through the City, to chuse Sir R. P. a Member in Parliament for Middlesex.

III. Lastly, Mark, and avoid those busie, seditious Agents, who Devil-like set us together by the Ears, to strengthen their own Party; I mean those *Sycophants*, who, though they dissent from, and despise our *Established Religion*; yet can fawn, and flatter, and run up and down wheedling our Members by Awe, Interest, or Influence, to incline, and dispose them to chuse such Persons as may most favour their Faction, and be their most serviceable Tools, to pull down our Fences, and betray our *Religion*, and *Government*.

Therefore brand such Incendiaries, as Treasonable Spies that deserve no Favour; but the Severity of *Martial Law*.

And from such, and from all false Brethren, let us earnestly Pray;

Good Lord deliver us.

FINIS.

Post Script

A Word of Reproof to Quickin our Elect

Is it not a shame that a slight Diversion or
affair much less a bottle of wine should in some
a matter hinder any reasonable man in his
daily attendance on their Daily heavenly
Adversaries opportunity (though fewer in number
to surprize us and to laugh us to scorn with
hale hands.

Certainly we may esteem such men the
of our Enemies. who by so cheap & fond a way
shall basely & unworthily betray their Trust.
we may be wiser and better for the future.

And as we tender all that is near and dear to
us. Let us herein imitate our Adversaries not
appearing vigorous & active our selves but
up and provoking one another, that by an
choyce of worthy Members of our own Com-
we may secure our Religion and Govern-
best Legacy we can leave unto our Posterity.